

The Majlis

"VOICE of ISLAM"



brains of baatil." (Qur'aan)

Roses have thorns!
The Haqq too has thorns!
"We strike baatil with the Haqq. Then it crushes the

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The Majlis

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Are the people of the towns confident that Our punishment will not overtake them whilst they are indulging in play (and amusement)?
- Qur'aan

THE ORIGINAL DEEN

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

Rasulullah (Sallallahu alayhi wasallam) had prohibited bowing when making Salaam. I desire that the Deen returns to its original state (i.e. free of all bid'ah acts). But, what can be achieved by only my desire? Even to those of our Jamaat (i.e. Deobandis) who are supposed to be followers of the Sunnah, there are only a

couple of issues which they regard as bid'ah, e.g. qiyaam in moulood, third and seventh day khatam customs, etc. Besides these customary acts of bid'at, they do not regard other bid'ah practices to be bid'ah even if such acts are worse bid'ah than the customary acts.

For example, *bay't*. The belief of compulsion underlying *bay't* is a total bid'at. Nowadays people believe that it is

compulsory. This belief is bid'ah. It is indeed lamentable that when this fact is pointed out, then people of our own Jamaat oppose it (i.e. they refuse to accept the reality of these acts being bid'ah).

Another grave error is that Thikr is considered to be adequate for Islaah (self-reformation). I had debated two hours with a Buzrug of our own Jamaat who maintained that Thikr suffices for Islaah.

It is obvious and clear that reformation cannot be achieved merely by means of Thikr. In fact the nafs of some will become more corrupt with only Thikr. He will begin to believe that he is a buzrug, then he will not be concerned with his Islaah (pride and vanity will ruin him).

Islaah of the Nafs is something else. Reformation is achieved by opposing the dictates of the nafs.

MONETARY DISPUTES DISGRACEFUL FOR THE ULAMA

A MOLVI who was a mudarris (teacher) in a Madrasah had resigned and had taken up a post at another Madrasah. The reason for his resignation was a salary dispute. According to the management of the Madrasah, this mudarris was not entitled to wages for eleven days while the mudarris believed that he was entitled to the wage. Commenting on this dispute, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

"Regardless of entitlement or not, since when is it befitting for the Ulama to become involved in a dispute pertaining to such a disgraceful issue (i.e. monetary issue)? It is utterly disgraceful to dispute intransigently over a paltry sum. Even if the Madrasah's management unjustly refuses to give what is your right, then too it is my advice to abstain from disputing with them. My advice is not to alienate your right. The amount (which was claimed) for the eleven days may be taken from me. I shall wholeheartedly give it to you. In this course of action (i.e. abandoning the dispute) is the honour

of the Deen and the Ulama.

Furthermore, they (the Madrasah's management) will then not regard you to be dishonourable. It is indeed dishonourable for the Ahl-e-Ilm (Ulama) to be involved in such dishonourable disputing and that too over such a paltry sum.

You should today write to the Madrasah stating that you do not want anything in excess of the rules of the Madrasah. This dispute pertains to wages for a mere eleven days. Even if the amount was a hundred thousand rupees, then too you should kick it aside (that is, not dispute and demand payment). In relation to the monetary issue there is a greater need to guard your honour and your profession (of Ilm).

You should at least have consulted with me. However, you had embarked on such action which convinced the Madrasah that your motive was only monetary gain (not the Deen). You roam around the whole world flaunting Taqwa, but it did not occur to you that your act was motivated by worldly desire and pursuit which is nugatory of the status

of the Ahl-e-Ilm. Take twice the amount from me. But terminate this episode. I have been vastly grieved by your deed. What hope can one have on you that you will safeguard the Deen when *Hubb-e-Dunya* (love for the world) is embedded in you?

There were Servants of Allah Ta'ala who had abandoned kingdoms and thrones for protecting the honour of Deen of Allah Ta'ala while you have been unable to abandon the wages of eleven days. This has no significance in relation to the Deen.

Even on the assumption that the rules of the Madrasah are unjust and that they are the worst oppressors, then too, it is in conflict and nugatory of the *shaan of Ilm* to become involved in such a disgraceful dispute.

Now write immediately to the Madrasah that you no longer have any demand, and do not inform that you have abandoned your claim because of the advice of Ashraf Ali (that is Hadhrat Thanvi). This (i.e. abandoning a dispute) is such an issue which should be natural in the People of

Knowledge. It (the claim) is a blot on the Ulama.

The Qur'aan and Hadith are present. Are these for the *amal* (practice) of the Yahood and Nasaara? Is it necessary to claim an incumbent right, but not necessary to safeguard the honour of the Deen? The Imaan of people should become rejuvenated by the moral character of the Ulama." (End of Hadhrat Thanvi's comments)

In these comments of Hadhrat Maulana Ashraf Ali (Rahmatullah alayh) is salubrious advice, especially for Molvis, who dispute with Musjid and Madrasah committees regarding salaries. Some even have stooped to the utterly disgraceful ebb of running to the kuffaar CCMA. Then without any pangs of conscience they devour the haraam award of the CCMA.

Such molvis are bereft of the slightest shred of honour (*Imaani Ghairat*). Whatever the government institution awards is haraam. It is ingestion into the belly of the Fire of Jahannam.

Questions and Answers

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Q. Customers pay me 50% deposit for products which I sell to them on a layby system.

Can I stipulate that in the event they cancel the deal 10% cancellation fees will be charged?

A. Once you have taken the deposit, the sale is concluded and final according to the Shariah. Your ownership is then extinguished. You are entitled to keep in your possession the item until fully paid.

In terms of the Shariah, any cancellation agreed on will in effect be a new sale between the parties. As such, a reduced price may be offered to the customer. 10% 'cancellation fee' may not be stipulated. It will corrupt and invalidate the sale.

In your agreement explain that should the customer no longer want the item, then you will purchase it from him at a lesser price to be mutually decided on when such an event occurs.

Q. I usually pay Zakaat on 1st Ramadhan. Will the reward be the same if I paid two weeks before Ramadhan?

A. It is permissible and the same reward will be received if the Zakaat is paid 2 weeks before Ramadhan. However, if there is any increase to your wealth in the two weeks until 1st Ramadhan, then you have to pay Zakaat on the increase as well.

Q. A woman was separated from her husband for 40 years. While he married another woman he never gave Talaaq to his first wife. If he dies before her does she have to observe Iddat?

A. In view of Talaaq not having been issued, her nikah is still valid regardless of the 40 year separation. If he dies, she will have to be in Iddat. She will also inherit in his estate.

Q. Are products containing the ingredient L Cysteine halaal? The ingredient is mostly derived nowadays from the feathers of birds. But previously it was derived from only human hair. Will such products be halaal?

A. The ingredient if derived from birds' feathers will not render the product haraam.

Birds' feathers are *taahir*. However, L Cysteine derived from human hair or pig hairs renders the product haraam. Since its source is unknown, all products with this ingredient are haraam.

Q. May I go to Saudi Arabia to renew my Iqaamah? A mahram will accompany me. If I do not go personally, the Iqaamah will be cancelled.

A. It is not permissible for you to go to Saudi Arabia to renew your Iqaamah. If the Iqaamah is cancelled, you lose nothing.

Q. A man gave his pregnant wife Talaaq. Is the Talaaq valid?

A. It is not permissible to issue Talaaq during the pregnancy of the wife. It is a major sin. Nevertheless, if the Talaaq is issued, it will be valid.

Q. Is it permissible to fast only on the 15th Sha'baan without fasting on another day?

A. It is permissible to fast on only Friday 15th Sha'baan. It is not a requirement of the Shariah to fast two days as is the case with the Day of Ashura in Muharram. Fasting only one day is permissible.

Q. A father insists that his young daughter goes to a boarding girls madrasah, but she refuses. Will she be disobedient? What should she do?

A. The girl should respectfully and politely refuse to board at the school/madrassah. She has to sleep at home not out of the home. The father is in grievous error.

Q. Can one make several Sajdah Tilaawat at the same time?

A. Yes, it is permissible to make several Sajdah Tilaawat at the same time.

Q. Hadhrat Abu Hurairah (Radhiyallahu anhu) narrated: "I have memorized two kinds of knowledge from Rasulullah (Sallallahu alayhi wasallam). I have propagated one of them. If I propagate the second, then my throat would be cut (i.e. killed)." What does the second kind of knowledge mean?

A. The 'second type of knowledge' mentioned by Hadhrat Abu Hurairah (Radhiyallahu anhu) refers to Ilm-e-Baatin such as the mysteries of Allah Ta'ala revealed

CHILDREN & DISCIPLINE

Question: What is the correct method of disciplining children when they misbehave and don't listen to their parents?

Answer

Children are of different ages. A child of 3 years and a child of 7 years and a child of 10 years, etc. have to be handled differently. The first requisite is for the parents to be pious so that their piety exercises a beneficial effect on the children. If parents are impious, they should then not expect discipline from their children.

Two acts absolutely destroy the morality of children and even efface their Imaan. These two acts of Satanism are the *cell phone and secular school*. If children have access to these evils, parents may forget about disciplining their children. With these two tools of Iblees, parents utterly ruin their children and pave for them the pathway to Jahannam.

Another factor which spoils children, is 'friends'. Parents should not allow their

children to mix with other children even with family children such as cousins. Habits are extremely *contagious*. While physical diseases are not contagious, moral and spiritual diseases are extremely contagious. Bad habits are swiftly adopted from others.

Parents should have daily kitaab-reading for their children. Read to them from the stories and advices of the Saahabah and Auliya. Insha-Allah, in the long term they will benefit much. The life anecdotes of the Auliya will remain embedded in their minds and hearts. Later when they become even faasiqs and faajirs, Insha-Allah, they will not become murtadd.

Hadhrat Junaid Baghdaadi (Rahmatullah alayh) said that the stories of the Ambiya and Auliya are among the armies of Allah Azza Wa Jal.

At night when the children are in bed, recite Surah Faatihah and the three Qul Surahs, then blow on them. Make much dua for their Akhlaaq and Imaan.

to the Auliya, and which is beyond the comprehension of the masses. Such knowledge may seem superficially in conflict with the Zaahiri Shariah, hence it was unwise to publicise it.

Q. I am full of remorse for zulm which I had committed on someone who has already died. How can I make amends? What should I do to be saved from Allah's punishment in the grave and in Qiyaamah? What will happen to me when the mazloom (the oppressed one) makes his demand for recompense. I am overwhelmed with fear. Please advise.

A. If the opportunity to make amends and acquire forgiveness from the mazloom is lost, then after every Namaaz make dua of Maghfirat for the mazloom. Also give Sadqah in his name, and constantly recite Istighfaar. Insha-Allah, this will save you in the Akhirat.

Q. What is the ruling on a mufti who threatens this staff member by saying that if you

don't do additional work like extra khidmat (outside working hours) you can leave our school. Also how should the, money be paid?

A. The mufti who threatens his staff as you have explained is a zaalim (oppressor/tyrant). It is haraam for him to issue such threats and to oppress the workers. If workers work overtime, they have to be paid for their overtime. The pay for overtime has to be mutually arranged. Time off should also be mutually and amicably arranged.

Q. After Fardh Salaat while the Imaam was busy with his long loud dua, I stood up and went to the back to perform my Sunnat raka'ts. An elderly musalli later tells me that I was disrespectful. Is he correct?

A. The Imaam's loud dua is bid'ah. You acted correctly. The elderly man is ignorant. Just ignore him.

Q. Regarding the time given for sunnats before Jumuah Salaah, what is noticed is that in

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those Masaajid where time is given to perform Sunnats after the English lecture, many if not most of those present perform their sunnats and also fill up the gaps in the saffs resulting in those standing outside the Masjid finding place in the Masjid before the commencement of the khutbah as oppose to those Masaajid where time is not given. Late comers either perform their sunnats during the English lecture finding it very hard to concentrate or do not perform the sunnats at all. In some Masaajid late comers end up standing at the back of or outside the Masjid for the entire duration of the khutba and only find place once the sufoof are formed.

A. Firstly, no one should be prevented from performing Tahyatul Musjid and the Jum'ah Sunnats for the sake of the bayaan. In some Musjids, the custom is not to perform Sunnats, not even Tahyatul Musjid while the English talk is given. The talk which is not Masnoon is given greater preference over Waajib acts of Ibaadat. This is obviously haraam.

The only compromise method is for both the bayaan to continue and for people to perform their Salaat as they enter the Musjid regardless of the difficulty of concentration. The Imaam should educate the musallis to come forward in order to make space for those standing outside. Under no circumstances is it permissible to forego Tahyatul Musjid and the four Jum'ah Sunnats. If the situation becomes too problematic, then the bayaan should be discontinued.

Q. Is it permissible to hire out one's property for a mortuary to store dead bodies?

A. Letting property for a mortuary is not permissible. It is aiding transgression which is haraam.

Q. Is it permissible to use a medicine containing alcohol.

A. If no halaal medicine is available, only then will it be permissible to make use of a haraam medicine.

Q. Besides usual Ibaadat, how

should one gain maximum benefit from the month of Ramadhan?

A. Rasulullah (sallallahu alayhi wasallam) said:

"Many are the fasting persons whose fasting is nothing but hunger."

This is the state of the fasting of most people. Abstaining from food is not the only requisite for valid fasting. The true benefits and rewards of fasting come in the wake of abstaining from all kinds of sin and futility. For example, if someone slanders you or insults you, maintain silence. Do not respond. Do not defend yourself.

Keep strict control of the eyes and tongue. Most of the spiritual pollution which ruins the fast and contaminates our Imaan enter into us via these two avenues.

Increase Nafil Salaat and Tilawat of the Qur'aan Majeed. Keep the tongue engaged in constant Thikr whilst working, walking, sitting, etc. Don't meet people unnecessarily. Don't go visiting. And, most importantly abandon the cell phone. May Allah Ta'ala keep you with aafiyat.

Q. Is it permissible for one person in the family to pay for the Qur'baani shares of all the members of the family or should everyone pay for their shares?

A. It is permissible for one person to pay for the Qur'baani of all the members of the family with their knowledge and consent. They must be informed before the Qur'baani is made.

Q. I have been told that as long as I have Qadha fasts, the fast of the current Ramadhaan will not be valid. What should I now do? Do I have to make niyyat of Qadha during this Ramadhaan?

A. While one should always keep the Qadha fasts before the new Ramadhaan, the fasts of the current Ramadhaan will be valid even if the Qadha has not yet been made. You have been wrongly informed. During Ramadhaan only the fasts of the current Ramadhaan are valid.

Q. I have agreed to join with a Haafiz to lead the Taraaweeth.

HARAAM QUR'AAN COMPETITIONS

Q. An organization called, The South African National Quraan Council, is organizing a Quran 'memorization competition'. Are such competitions permissible?

A. The Qur'aan competition is a shaitaani function. It is haraam to participate in this mockery of the Qur'aan Majeed. This type of haraam mockery of the Qur'aan Majeed is among the Signs of Qiyaamah. The Qur'aan Majeed states:

"Verily this nation of mine took the Qur'aan as an object for buffeting."

This will be the complaint of Rasulullah (Sallallahu alayhi wasallam) on the Day of Qiyaamah.

Competitions of this nature make the Qur'aan Majeed into a toy for stupid and haraam entertainment. The Objective of the Qur'aan Majeed is the guidance of mankind. It is a capital crime to use and misuse the Qur'aan Majeed for merrymaking and stupid competitions.

Shaitaan has urinated the idea of Qur'aan competitions into the brains of the organizers of this haraam mockery. Since Muslims all over the world are making a mockery of the Qur'aan Majeed in various shaitaani ways, Allah Ta'ala, in order to punish us, causes defilement of the

Qur'aan Majeed at the hands of kuffaar. Since Muslims themselves defile and desanctify the Qur'aan Majeed, in different ways – one way being these satanic competitions - Allah Ta'ala permits the kuffaar to defile the Qur'aan Majeed in various ways, e.g. burning the Qur'aan Majeed.

While defilement of the Qur'aan Majeed and of the Musaaajid by kuffaar has no effect for Allah Ta'ala, it is a form of punishment for Muslims who are grieved by such defilement. During its history, Allah Ta'ala had handed Musjidul Aqsa to the kuffaar for defilement and pollution to punish Muslims. The same is happening today. Musjidul Aqsa has been handed to the Yahoood for defilement, and the Kuffaar are allowed to burn and defile the Qur'aan.

All of this is merely a reflection of the villainy, treachery, fisq and fujoor of Muslims. The kuffaar are not blameworthy. Muslims are the vile and treacherous criminals who are the cause of such defilement at the hands of the kuffaar. Qur'aan competitions are one form of Qur'aanic defilement.

It is haram to participate in any way whatsoever in the stupid 'memorization' competition of this miscreant body called SANQC.

I have now learned that he takes pictures. What should I do?

A. This hafiz is a faasiq. It is not permissible to appoint him to lead the Taraaweeth or any other Salaat. You should not join in Taraaweeth with him. Pictures are major sins. Perform Taraaweeth elsewhere. Inform the committee of your reason, but do not argue with them. Honourably leave them and perform Taraaweeth elsewhere.

Q. I work for a charity Foundation handling mainly Zakaat funds. Can we pay our overhead running expenses from the Zakaat?

A. Zakaat may not be used for the overhead expenses of the Foundation. Lillah funds have to be used for this purpose. Zakaat will not be discharged.

Q. Is it proper for a mother to make a gift of her jewellery to her baby in order to avoid paying Zakaat?

A. It is not permissible for the mother to be so evil as to 'gift' the jewellery to the baby with the evil intention of avoiding Zakaat payment. She will be branded in Jahannam with the jewellery.

Q. To whom does the money belong which the government grants for a child? May the

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parents use this money for themselves?

A. The money granted by the government to the child belongs to the child. The parents may not use it for themselves.

Q. Is it permissible for men to wear garments of Acapulco colour?

A. It is not permissible for males to wear garments of the Acapulco colour. This greenish colour is decidedly for females.

Q. Is it permissible to make dua after Qunoot in Witr?

A. Qunoot is a Dua. It is a Masnoon dua which is sufficient. Adding more duas to it in Witr is bid'ah, hence not permissible.

Q. Is black dye permissible for women?

A. Black dye is haraam for both men and women.

Q. I attended a janaazah. At the graveside Athaan was given. Is this valid?

A. Athaan at the graveside is bid'ah, and not permissible. It is an innovation of the Qabar Pujaaris (Grave-Worshippers).

Q. Can one perform the Jum'ah ghusl whilst in I'tikaaf?

A. It is not permissible to perform even the Sunnah ghusl during I'tikaaf. The I'tikaaf will become invalid.

Q. What is the ruling regarding transporting the deceased from one city to another for burial?

A. It is haraam to transport the body from one town to another or from one country to another. Even some Ulama perpetrate this haraam misdeed. They commit such evil with the bodies of their shaikhs. They are evil and rotten to the core. Notorious in this regard were the molvis who had denied Shaikh Raipuri (Rahmatullah alayh) a Shar'i burial. They encased him in a coffin and 'treasured' it in a cemented chamber. They perpetrated this villainy to further their nafsaani and worldly objectives. It is difficult to believe that such molvis are even Muslims.

Q. Is it permissible to make dua in English in Nafl Salaat?

A. Even in nafl Salaat dua may be made only in Arabic. It is haraam to make dua in English in Salaat. The Salaat will not be

valid.

Q. The foetus is more than four months. The doctors say that the life of the mother is in danger, therefore abortion is necessary. Is it permissible?

A. After 120 days the foetus is a living human being. Abortion is totally haraam regardless of the rubbish kufr the doctors utter. They are atheists. Even if the mother will die, the baby cannot be murdered. Maut comes at its appointed time by the command of Allah Ta'ala. Life cannot be saved when it is time for Maut.

If life is detected even before 120 days, then too abortion will be murder and haraam.

Q. Is marriage between humans and jinn permissible?

A. Marriage between human beings and jinn is not valid. Jinn is entirely another species. It is like cohabiting with an animal.

Q. During the apartheid era, my grandfather's property was expropriated. The government is now paying us. How should this money be distributed?

A. The money which the government will be paying has to be distributed to the heirs of your grandfather in terms of the Shariah's Law of Inheritance.

Q. How much can a husband demand in a khula' agreement?

A. He may ask for only the Mahr amount. More than this is not permissible. However, if the woman wants the marriage terminated and the husband is insistent on claiming much more than the mahr, then she may pay to gain her release. He will be sinful for exploitation and usurpation.

Q. Ramadhan started in Saudi Arabia on Saturday. The announcement was made even before sunset. Some Ulama in UK have accepted the Saudi announcement. Is this permissible?

A. The Saudi regime is a kufr regime. It is haraam to accept moon-sighting information from the Saudi murtads. The UK molvis who follow the kufr Saudi regime are among the ulama-e-soo', hence such shaitaani aberrations should be expected of them. It is haraam to go accord-

HARAAM HAIRCUTS

Question

For years we were advising our youth that 2 lengths are not correct. Now the Jamiat (Fordsburg) has issued the following fatwa:

Question

What is the ruling regarding 2 lengths hair?

Answer

Muhtaram / ah

There are two possible scenarios of two length haircuts:

- Part shaved and part left on
- Part shortened and part left longer

As for [a] above, then it is against the Hadith of Qaza. Hence Makruh Tahrimi. Furthermore, its ruling is further compounded if it is done on the basis of Tashabbuh of Fussaqa, etc.

As for the scenario in (b), then if it is done on the basis of Tashabbuh of Fussaqa, Kuffar, etc. it would not be permissible (i.e. it will be Makruh). However, if it is done on the basis of Zinah (adornment) and to look neat then it will be allowed, and if it is done for a beneficial purpose, so to appear neat and handsome for the wife, then it could be classified as Matloob (recommended)

provided that the haircut is not unusual and would not create repulsion amongst the pious and religious.

Mufti Ahmad Laly (End of NNB jamiat's corrupt fatwa)

Is this fatwa correct?

Answer

The fatwa of the NNB (NO NAME BRAND) jamiat of Fordsburg is corrupt and baatil. The prohibition applicable to (a) applies also to (b). A prohibition does not become halaal at the behest of the wife to whom the haraam style/fashion appears appealing and desirable. Wearing a haraam tie is 'neat' according to the kuffaar. It will be haraam for Muslims to adopt this so-called 'neat' item of attire for pleasing the wife or anyone else.

Something is drastically amiss in the brains of the corrupt molvis of the NNB jamiat, hence they classify a prohibited practice/fashion as 'matloob'

Then they condition the 'permissibility' with the approval of 'pious and religious' people. Pious and Religious people have always regarded these kuffaar styles with revulsion. The two-length style is not permissible.

ing to the announcement of a kufr regime.

Q. I have a red shirt. Can I wear it under the kurtah when performing Salaat?

A. It is not permissible to wear a red shirt. The Salaat will not be proper even if the haraam red shirt is underneath the kurtah.

Q. I have bought a property. Payment will be on the day of transfer. The money is in my possession. Is Zakaat payable on this amount?

A. You have to pay Zakaat on the money which is still in your possession.

Q. Relatives and friends have given money to my children. I have saved up their money. Can we buy toys, etc. for them with their money? We are not struggling to make ends meet. I earn sufficient to provide for my children.

A. Do not waste the money of

the children. Do not spend their money recklessly buying toys and the like. Buy toys with your own money. If the children's money is sufficient to buy a gold coin, then do so. Keep it in trust for them.

Q. Is it permissible to sight the moon with a telescope, or does it have to be with the naked eyes? What about sighting with spectacles?

A. Sighting the moon with a telescope will not be valid for determining the Islamic months. The sighting has to be with the naked eyes. Spectacles are not in the category of telescopes and similar other instruments. The purpose of spectacles is to enable the weak eyes to see somewhat normally. Therefore sighting with normal spectacles is akin to sighting with the naked eyes.

Q. In the first raka't of Eid Sa-

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Q. laa, the Hanafi Imaam recited an extra Takbeer. Instead of three, he recited four takbeers. What is the ruling? Was Sajdah Sahw necessary?

A. The extra takbeer made by the Imaam mistakenly does not affect the validity of the Eid Salaat. The Salaat is valid. Sajdah Sahw was not necessary.

Q. In Surah Hajj there are two Sajdah Tilaawat aayats. The second one is only for Shaafis. What is the position if a Hanafi makes the second Sajdah in Salaat intentionally or mistakenly?

A. The Sajdah Tilaawat at the end of Surah Hajj is not valid for Hanafis. It is not permissible for Hanafis to make Sajdah Tilaawat in Salaat when reciting the Aayat of Sajdah for Shaafis. If Sajdah is made mistakenly at this Aayat, then Sajdah Sahw becomes Waajib. If the Sajdah is made intentionally to appease Shaafis, then the entire Salaat has to be repeated.

Q. Is baby's vomit paak or napaak?

A. Baby's vomit is napaak (impure). If it soils the clothes or the body, the affected parts have to be washed.

Q. When was Masjidul Aqsa first built?

A. Masjidul Aqsa was built by Nabi Ibraaheem (Alayhis salaam) 40 years after he had built the Ka'bah Shareef. Later Nabi Sulaiman re-built the Masjid.

Q. A Shiah scholar, Zaid Alsalami has been invited to give a talk in the Claremont Main Road Masjid in Cape Town. Is it permissible to allow a Shiah to give a lecture in a Masjid? Secondly, the advert states: "The masjid will open for jum'ah via pre-registration..." Is this ever permissible?

A. There is no conundrum in this satanic scenario. The 'scholar' chap is a Shiah. The venue which you have understood to be a 'Masjid', is NOT a Masjid. It is a Shiah temple. Nothing but *kufir* and *shaitaniyat* emanate from Shiah scholars and Shiah temples.

Q. Is it Sunnah to embrace the bridegroom after nikah?

A. Embracing the bridegroom after a nikah is a nonsensical

custom. It has no basis in the Sunnah.

Q. Is it permissible to eat in the Musjid when not observing I'tikaaf?

A. If there is a need to eat in the Musjid, then make niyyat of Nafl I'tikaaf. Nafl I'tikaaf is valid even if it is a couple minutes. After the niyyat, perform two raka'ts Tahyatul Musjid if it is not Makrooh time.

Q. Is it permissible to greet and embrace in the Musjid?

A. It is not permissible to greet and embrace people inside the Musjid. This should be done outside.

Q. Are two Athaans for Zuhr valid according to the Maaliki Math-hab?

A. Two Athaans for Zuhr is bid'ah. It is not permissible.

Q. Some persons have lately claimed that Zakaat can be given to non-Muslims. Is this correct?

A. In the initial phase of Islam it was permissible to give Zakaat to such kuffaar who were inclined to Islam. However, since the era of Hadhrat Umar's khilaafat, this has been abrogated. Hadhrat Umar (Radhiyallahu anhu) abrogating this rule, said: "Now for the kuffaar there is only Islam or the Sword." Ijma' of the Sahaa-bah and the Ummah was enacted on this verdict. Those who promote giving Zakaat to non-Muslims are zindeeqs.

Q. If the doctors say that the life of the mother is gravely threatened if she gives birth, will abortion be permissible? What if it is a rape case?

A. Generally doctors are morons, zindeeqs and atheists. They disgorge much drivel. Maut comes at its appointed time with the command of Allah Ta'ala. Regardless of the threat to the mother's life, abortion will not be permissible once the Rooh (soul) has entered in the foetus. Once the rooh has entered the foetus, then abortion is haraam even if it is a rape case. Prior to the rooh settling in the foetus, it will be permissible.

Q. Is fake hair, not human hair, permissible? Is it permissible to transplant hair?

A. Fake hair of any kind is

haraam. Hair transplanting is not permissible.

Q. Do the six Shawwaal fasts have to be kept in row?

A. The six days of Shawwaal fasting need not be consecutively. They may be spread over the month. These fast can begin in any day after Eid.

Q. Will wudhu be valid if masah is made on ultra-thin socks?

A. The ultra thin socks are not permissible for masah. Wudhu will not be valid. Another type of durable sock is available, which is not 'ultra thin'.

Q. Can the active partner in a partnership business receive a salary as well as profit share? What if a salary arrangement has already been made?

A. Shareholders in a partnership business (*Shirkat*) are entitled to only profit, not to salary. The partners have to proportionately share in both the profit and the loss. The salary arrangement should be cancelled, and the percentage profit share may be increased, e.g. the one whose share is 5% could be increased by any percentage, and so too with the others.

Q. Will Zakaat be discharged if people are given vouchers which have to be redeemed at a particular shop? What is the position if someone does not redeem the voucher?

A. Yes, Zakaat will be discharged by means of the voucher. However, it is preferable not to stipulate that the purchase has to be made at a certain shop. If any person does not redeem his/her voucher, the Zakaat for that voucher will not be discharged.

Q. Some of my female relatives work in banks and other institutions. Is it permissible to accept gifts from them?

A. It is not permissible to accept gifts from women who work in the public domain, especially in banks even if they are close relatives.

Q. My mother gave me money for a specific purpose. The amount is now more than the Zakaat Nisaab, and 12 months have already passed. Must Zakaat be paid?

A. Even if your mother gave you the money for a specific

CORRECTION

In Vol.26 No. 05 of *The Majlis*, on page 12 appeared a *Mas'alah* pertaining to *Salaat*. The *Mas'alah* was explained incorrectly. The **CORRECT** version is as follows:

If a *Musalli*, after reciting *Tashahhud* in the 4th *Raka't*, stood up by mistake and commenced the fifth *raka't*, but realised his error in *Ruku'*, then he should sit down, make *Sajdah Sahw* and complete the *Salaat* as usual. As long as he does not complete the 5th *raka't* with *Sajdah*, he should return to the fourth *raka't*. If he remembers the error after having completed the fifth *raka't* with *Sajdah*, then he should add one more *raka't*. Four will be *Fardh* and the two *Nafl*.

purpose, you still have to pay Zakaat on it.

Q. Is Zakaat payable on 9 ct. gold jewellery?

A. There is no Zakaat on 9ct gold.

Q. The cash I have is less than Nisaab. My gold jewellery is also less than Nisaab. Am I liable to pay Zakaat?

A. If the combined value of the two items equals Nisaab or more, then you have to pay Zakaat. You have to compulsorily add the value of the jewellery to your other money and pay Zakaat on the total if it equals Nisaab or more.

Q. Is it permissible to invest with Albaraka Bank?

A. Al Baraka is worse than conventional non-Muslim banks. We have published many articles on the haraam shenanigans of Al Baraka. See our website.

Q. The Islamic banks have a deal called 'diminishing mushaaraka'. Is it permissible to buy a property in terms of this agreement?

A. The 'diminishing mushaaraka' is a haraam *riba* deal deceptively dubbed 'musharaka'. It is not permissible to buy a property in terms of this stupid haraam concept.

Q. The NNB jamiat (Jusa) operates an Islamic careline

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THE CALAMITY OF USURPING INHERITANCE AND PROPERTY

Hadhrat Wahab Bin Mu-nabbah (Rahmatullah alayh) narrated that in Bani Israaeel there was a young man who had repented for all the sins he had committed. After having sincerely repented he devoted the remaining 70 years of his life to Ibaadat. He fasted every day of the 70 years and spent the entire nights in Ibaadat. Further, he would never sit in the shade nor eat delicious foods. In this manner he imposed severe penances on his nafs.

After he died, a friend saw him in a dream and asked: "How did you fare by Allah Ta'ala? What treatment were you given?" He replied: "Allah Ta'ala took a reckoning of my deeds and forgave all my sins except one

khilaal (toothpick) which I had taken without the consent of its owner. On account of this usurpation my entry to Jannat has been blocked." For how long, only Allah Ta'ala knows. The delay can run into centuries in the Realm of the Aakhirah.

Commenting on this episode, Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) said that sometimes Allah Ta'ala becomes displeased and apprehends His servants on their commission of even a minor misdeed. It is therefore calamitous to regard 'minor' sins with disdain or insignificance. Such an attitude transforms the seemingly 'little' sin into a major act of transgression with a disastrous sequel in the Hereafter.

Now when such a great Wali as mentioned above, who had devoted his entire life to rigorous Ibaadat and extreme austerity, will be blocked from entering Jannat immediately after his Reckoning, what conclusion should be drawn regarding those who usurp inheritance and properties of the heirs and others?

Defrauding heirs, denying their rightful shares, tampering with their shares, abusing and misappropriating their assets have become a veritable culture in the Ummah. In the vast majority of cases the female heirs are defrauded and even totally denied their shares of inheritance. The brother or the eldest in the family is the main Iblees who swallows the inheritance,

especially of his sisters. He is not deterred from his satanic usurpation and fraud even by the severe threat issued in the Hadith for usurpers of inheritance. On the Day of Qiyaamah they will be encased in steel coffins and flung into Jahannam.

Some miserable persons deceive themselves with the idea that they are rendering their sisters a favour by giving them a portion of their rightful shares. The sisters are viewed as culprits and criminals when they insist on being paid their shares when in reality the usurpers of inheritance are the worst criminals. They are completely oblivious of Maut, the Qabar and the Hisaab in the Aakhirah.

Allaamah Abdul Wahhaab Sha'raani

(Rahmatullah alayh) narrated that a man was subjected to such severe Athaab (punishment) in the Qabar (Grave) that his screaming, wailing and groaning were heard by the people. This Athaab had terminated after a Buzrug had made much dua for his forgiveness. The cause for the punishment was defrauding people in weight and measure.

It is also narrated that another mayyit was severely thrashed in the Qabar which had been transformed into a blazing furnace. He was being punished for having committed zulm (oppression).

Among the acts of zulm in which most people perpetrate is defrauding heirs and usurping their inheritance.

NASEEHAT FOR EXECUTORS

Firstly, it is essential for executors of the estates of the deceased to understand that they have NO rights. They only have obligations, the discharge of which is Waajib. However, executors conduct themselves as if the assets of the estate are their personal property.

The jaahil mayyit had appointed some jaahil as his executor with such powers which are allowed by kufr law. The deceased who was bereft of Deeni understanding granted the jaahil executor extensive powers – the power to administrate the estate as he deems fit. He is allowed to invest

the wealth of minors and of even those who are adults from the Shar'i perspective, that is, they are baaligh.

Some or many moron, irreligious Muslims stipulate a variety of baseless and haraam conditions in their wills, and grant the jaahil, irreligious executor the power to do as he pleases. Thus, the heirs who are entitled to their respective shares of the assets of the estate the very day their father, etc. had died, have to wait for many years. Meanwhile, the evil executor who has become an agent of Iblees will dole out paltry amounts as he deems fit,

and in the process resort to some shenanigans to enrich himself. Understand well that in Islam there are no executor fees to pay. An executor who steals fees is a robber and a scoundrel who ingests into his body the Fire of Jahannam.

Discouraging us from becoming executors, Hadhrat Hasan Basri (Rahmatullah alayh) said: "Beware of becoming an executor! In discharging the obligation of Wasiyyat, the Wasi (executor) is (generally) unjust even if he exercises much caution."

Hadhrat Yahya Bin

Muaaz (Rahmatullah alayh) said: "Abstain from becoming an executor. Although the Musi (the one who appoints an executor) desires you to distribute his estate correctly, in the process your Deen is corrupted. Therefore be more concerned with protecting your own Deen than his wealth." In other words, do not become an executor.

Imaam Abu Yusuf (Rahmatullah alayh) said: "Assuming executorship the first time is an error. Accepting it a second time is khiyaanat (abuse of trust). There is no gainsaying in this."

Executors of the estates of deceased persons

should fear Allah Ta'ala and understand well that they have no rights. They only have the obligation of ensuring that the estate is finalized in terms of the Shariah as expeditiously as possible.

The process of winding up the estate MUST begin immediately after the mayyit has been buried, not satanically allowed to run in a limbo for years. In such a rotten and corrupt state of affairs, the heirs who have possession of the assets (business, money, vehicles, etc.) derive HARAAM benefit while defrauding the females who have no say and no knowledge of the state of the estate.

BARKAT

Q. How do I gain barkat in time? It seems as if there is no barkat in my time.

Answer

Barkat in time is the effect of Taqwa. Taqwa is

the effect of a pure heart, and this purity is acquired by means of complete obedience to Allah Ta'ala and constant Thikrullaah. Barkat is a bounty granted by Allah Ta'ala to only the Muttaqeen. Although it is and abstract phenomenon, it is a reality. Much work is accomplished in a

little time. If you read the stories and advices of the Auliya, you will then better understand the meaning of Taqwa and barkat.

Taqwa is not restricted to Namaaz, Tilaawat, Fasting and external appearance. If a person is unable to be kind to someone who is unkind,

then he/she should understand that he/she lacks Taqwa even if he/she devotes the nights to Ibaadat, the days to fasting and spends much in charity. If someone slanders you or makes gheebat of you, and you retaliate, then understand that you have not even under-

stood the meaning of Taqwa.

For achieving purity of the heart, it (the heart) has to be cleansed from all the lowly bestial nafaani attributes (bestial emotions). A person should not expect to have barkat in time if he indulges in

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DREAMS AND MIRACLES

(Hadhrat Maulana Ashraf Ali Thanvi)
Rahmatullah alayh

If you seek an interpretation for your dream, do not ask an ignoramus. Refer to an intelligent person who will present an intelligent meaning. In most cases, a dream materializes according to the first interpretation given.

A man saw in a dream that his one leg was in the west and the other in the east. He asked the interpretation from some moron who said that his legs will be amputated. Shocked and fearful, the man went to an expert *muabbir* (dream-interpretor) for an interpretation. The *muabbir* enquired if he had already asked anyone for an interpretation. When the man explained what had been said about his dream, the *muabbir* said: *'Alas! What he has said will happen. If you had come to me first, I would have presented a good interpretation.'*

Dreams are extremely weak forms of information and are reliant on interpretation. The *Akabbir* Auliya have clarified

that even *kashf*, *ilhaam* (*spiritual inspirations*) and *karaamat* (miracles) are not phenomena of great importance. In fact, regarding *karaamaat* (miracles) which are generally considered to be of great importance and viewed with awe, some Auliya have said: *"Karaamaat are the haidh (menses) of Men (i.e. of Auliya)."* In other words, just as females feel embarrassed and endeavour to conceal their menses, similarly do the Auliya endeavour to conceal their *karaamaat*. They become embarrassed when their miracles are exposed.

Many among the Ahlullaah (Auliya) had wished that they should not have the ability to demonstrate miracles. The reason for this attitude is a reduction in status in the *Aakhirat* which they perceive upon demonstrating a miracle. In the *Aakhirat* those pious and obedient Muslims who were not among the Auliya will be accorded status of *Karaamat* (honour) while those who had displayed *karaamat* here on earth will be de-

prived of that special status of *Karaamat*. This is the secret underlying the disdain of the Auliya for demonstrating miracles.

However, such Auliya who are *Ma'thoon* are excluded from the deprivation explained above. (*Ma'thoon Auliya are those who display karaamat by the permission and command of Allah Ta'ala. Others, due to their lofty ranks of Wilaayat, have been bestowed the ability to display miracles which they sometimes demonstrate at will. The Auliya of this latter category will be somewhat deprived of Karaamat in the Aakhirat, - Mujlisul Ulama.*)

Now when this is the condition of even *kashf*, *ilhaam* and *karaamat*, one can understand the insignificance of dreams. But nowadays, dreams are given great importance.

If someone sees himself in a dream wallowing in an evil condition, but on waking up if he takes wudhu and performs two raka'ts Namaaz, then the dream regardless of how evil and fearful it may be, will not harm him in any

way whatsoever. On the contrary if someone sees himself in a dream in a good state (*e.g. he is by the Ka'bah or in Jannat*), but when awake he indulges in evil and misdeeds and his beliefs are buffeted by doubts, then his good dream will be of no benefit for him.

Thus, the state of wakefulness is of importance. One has volition to act while awake whereas dreams are phenomena beyond one's volitional control. (*A person should be concerned with what he does whilst awake and not brood over what he sees in dreams*). But today, some people elevate dreams to the level of *Wahi*. In fact, even higher than *Wahi*. (*Hence, they will override even the Shariah on the basis of dreams of pious people. Bid'atis and Tablighis suffer from this disease. - Mujlisul Ulama*)

Then there are those who progress further than dreams. They experience *kaifiyaat* (*spiritual states of elevation*). For them these *kaifiyaat* are the be all and the final word of Deen. They become oblivious of the actual objective which is *Amal*

in compliance with the Shariah for which *Wahi* was sent and for which the *Ambiya* (*Alayhimus salaam*) were dispatched. The importance of this (the Shariah) is lost to such persons.

By this exposition, I am not negating the reality of dreams, *kashf*, *ilhaam*, *karaamat* and *kaifiyaat*. While these conditions are existential realities in the *Tareeq* (*Tasawwuf*), they have to be maintained within their own category and not elevated above the Shariah. But people have gone to extremes in these issues.

We therefore find that in some quarters the practice of initiating *mureeds* (*Peeri-Mureedi*) has become a mission in conflict with the Shariah. On the other hand, there are those who, due to being spiritually barren, negate *Tasawwuf* in entirety. *Jahl* (*ignorance*) is the common factor for both groups of extremists.

In this matter, the *Bid'atis* (such as the grave-worshippers) suffer greater ignorance than the *Wahhaabis* (*Salafis*). Remember that the criterion is always the Shariah, not dreams and miracles.

BARKAT (Continued from page 6)

sin and futility, sport and amusement, and in unnecessary association with people. Seclusion is of great and necessary importance for cultivating *Taqwa*. Control of the eyes and tongue are essential for cultivating *Taqwa*. Most of the spiritual pollution contaminating the *Rooh* enters via these two channels.

The spiritual programme of the *Mu'min* is the adoption of the entire Shariah and *Sunnah*. It is an elaborate programme in which the *Mu'min* is involved from the moment he wakes up until the time of going to bed at night. The *Qur'aan Majeed* and *Ahaadith* are replete with commands, instructions and advices for the cultivation of *Taqwa*. Minus *Taqwa* there will be no *barkat* in any sphere of life. Daily read a few pages of *kitaabs* regarding the anecdotes and advices of the Auliya for a proper understanding of *Taqwa* and *Roohaaniyat* (spiritual fibre).

DISQUALIFICATION OF A MAHRAM

Q. *When will a mahram be disqualified from acting as the Wali of his daughter for the purpose of marriage?*

A. According to the Hanafi *Math-hab*, while the consent of the *Wali* for marriage is *Waajib* (compulsory), the validity of the *Nikah* is not reliant on his consent. If the girl marries herself without the *Wali's* consent, then despite the major sin she commits, the *Nikah* will be valid. But according to the other three *Math-habs*, the *Nikah* will not be valid.

She will be sinful if she has no valid reason for overriding the *Wali* and not gaining his permission. However, when her first *Wali* is a disqualified *faasiq*, she should

seek the permission of the next *Wali*, e.g. grandfather, paternal uncle.

A *mahram* is disqualified if he flagrantly indulges in *fisq* and *fujoor*. For example, he is a modernist who denies the Shariah's laws of *Hijaab*, shaves his beard, abstains from *Jamaat Salaat*, etc. Furthermore, a *faasiq wali* is not a valid *mahram* along a journey for even his daughter and wife. A man who rejects *purdah* or who is unconcerned if his wife is exposed to men, is a *dayyooth* villain. It is not permissible for a wife, daughter, sister, etc. to be on a journey with him. He does not fulfil the Shariah's criteria for being a *mahram*.

A father who allows his daughter to study at an 'educational' brothel such as a university, is disqualified. The daughter does not need his permission when marrying. Such *fussaaq/fujjaar* fathers turn a blind eye on the *zina* relationship which their daughters strike up with even *kuffaar* males at university. But when the Hindu or Christian boy embraces Islam in order to marry the girl with whom he was conducting a *zina* relationship, then the parents flare into rage, decry the daughter and refuse consent. The girl in this scenario should know that she is not in need of the consent of her evil, *faasiq*, *faajir* parents. She should proceed to *hallaal*ize the relationship with *Nikah*. While *zina* is tolerable for her parents, *Nikah* is not.

SALAAT COMPETITIONS

Question: What is the view of the Shariah with regarding monetary incentives to draw people in particular the youth towards the Masjid? A competition was recently held in one town whereby children/youth of up to a certain age were to register with an organisation and thereafter attend a particular salaah with jamaat in a few masaajid that were part of this competition.

The attendance was to be done for a certain number of days after which successful candidates were to get awarded. To maintain "integrity", roll calls were also done for that particular salaah.

I cannot come to terms with this initiative. I feel it to be in direct contradiction to the ways and methodologies set down by the Shariah. Further, there exists a serious concern as to whether those

participating in this competition are performing salaah for the pleasure of Allah Ta'ala (which should be the object of our life) or to gain the insignificant material incentives being given by this organisation.

Please advise what is the stance of the Shariah regarding this type of competition.

Answer: All these competitions and prizes doled out ostensibly to draw people to the Masjid are a mockery of the Deen and inspirations of Iblees. It is a method of riya, takabbur and pure nafsaniyat. This mockery of Ibaadat is akin to kufur. There is absolutely no Ikhlaas in such 'ibaadat'. In some places in America to lure people, especially their youth drifting into atheism and barbarism, to the empty churches, they served hot dogs and coke

as holy communion. These haraam 'ibaadat' competitions are worse than the hotdog-coke scheme of the Christian priests.

It is not permissible to participate in these haraam competitions which make a joke and mockery of Salaat which the Qur'aan describes as the "Greatest Thikr". The exceptionally low and degraded level of spiritual degeneration in which Muslims are wallowing can be adequately understood from this mockery of Salaat organized by Munaafiq rascals. Whereas ibaadat is a sombre exercise of meditating on Allah Ta'ala, these rascals have transformed it into a merry-making stunt for winning stupid, haraam prizes. Their hallucinated objective for the shaitaani completion is *waswasah* urinated into their brains by Iblees.

The slightest contamination in *niyyat* corrupts

the ibaadat which is rejected by Allah Ta'ala. Prizes for ibaadat? It is indeed shocking and unimaginable. But we are in the era which is in close proximity to Qiyaamah, hence the *fitnah* of the dunya is incremental by the day. The Hadith instructs us to constantly make dua for protection from the 'fitnah of the dunya and the athaab of the qabr'. Allah Ta'ala says in the Qur'aan Majeed:

"The life of this world is but play and amusement while the abode of the Akhirat is best for those who have Taqwa (who fear Allah Ta'ala). What! Have you no intelligence?"

Today even ibaadat has been transformed into play and amusement based on Riya (show and ostentation). Those rubbishes who have devised this satanic scheme of 'ibaadat' competitions are in reality bereft of Imaan.

In a dream a man saw a

Buzrug. On asking of the Buzrug's condition in Barzakh, he replied:

"A meticulous reckoning of my a'maal (deeds) was taken. I was rewarded for the death of my cat because I had grieved. But, was not rewarded when my donkey had died because I was annoyed and a curse slipped from my mouth. A silk thread in my topi of which I was not even aware was recorded as an evil deed in my account."

The ibaadat which made me happy when people saw me engaging in it was not recorded among my good deeds. In other words, such ibaadat was nullified by the feeling of happiness which was tantamount to *riya*.

On hearing this, a Wali commented: "He is most fortunate for not being punished for such ibaadat." Now form your own conclusion regarding these shaitaani schemes of 'ibaadat competitions'.

CONCENTRATION IN SALAAT

Lack of concentration in Salaat is a spiritual ailment of epidemic proportions. Almost everyone suffers from this malady. Numerous people write seeking ways for gaining concentration in Salaat.

The mind of *Insaan* (the human being) is like a public road where all types of people, crooks,

villains, robbers, the pious, fussaag, fujjaar, kuffaar and animals abound. Mingling with all these elements in the public road is unavoidable. One simply has to continue walking without interfering with any elements on the road. That is, simply ignore the onslaught of the stray thoughts and continue

with your Salaat. Insha-Allah, the incidence of *wasawis* will gradually decrease. This advice is for the pious or for those who do not wilfully indulge in sin and futility.

As for the fussaag and fujjaar, the first vital step is to abandon *fiisq* and *fujjoor* – flagrant sin and immorality. What must be

expected when the mind is full of the filth ingested from the cell phone? The mind is oversaturated with haraam. The eyes are filled with haraam. The ears are filled with haraam. No restraint is placed on the eyes and on the tongue. The rights of people are violated. Haraam food has become a norm. Devouring carrion is a favourite dish. In brief,

from morning to night the entire body indulges in sin and filth. How can one now expect to have concentration in Salaat?

Whatever a person does, says and thinks exercises its effects on the mind. If the mind is not purified, forget about concentration in Salaat. Abstention from all sin and futility is essential for concentration in Salaat.

MASTURBATION

Masturbation is akin to the shaitaan's practice of self-gratification which for him is natural, but absolutely and horribly unnatural, obscene and harmful, spiritually and physically for human beings. The following is narrated in the Hadith:

"Allah Ta'ala has created a penis in the right thigh of Iblees

and a vagina in his left thigh. In this manner does he gratify his lust. Then every day ten eggs emerge (from Iblees). From each egg seventy male and female shayaateen are born.

Those humans who indulge in self-gratification by way of the obscenity of masturbation should reflect on the Satanism they are emulating from

Iblees. The indulger in this vile sin of masturbation is worse than Iblees. Self-gratification of lust is natural for Iblees since Allah Ta'ala has created him with the two organs, but for *Insaan* it is unnatural and satanic. On the Day of Qiyaamah, the masturbators will rise with their hands pregnant. They will be thoroughly disgraced in the multitudes of people.

ENTER WITH SALAAM

When entering your home, do so with the Masnoon Salaam if the inmates are present. If no one is present, then say:

السَّلَامُ عَلَيْنَا وَعَلَى
عِبَادِ اللَّهِ الصَّالِحِينَ

(Salaam on us and on the pious servants of Allah.)

The Malaaikeh in the house respond to the Salaam.

On the other hand, if you enter your home without Salaam, then the shaitaan whose name is *Waasim*, churns up mischief and strife among the housefolk. This mischief is the specific duty of the devil, *Waasim*.

CALAMITIES ARE CONSEQUENCES OF SINS

Allah Ta'ala declares:

"And whatever strikes you of calamities – it is due to what YOUR own hands have earned (i.e. misdeeds); although He overlooks much." (42:30)

In Tafseer Ibn Abi Haatim it states regarding this verse:

"When it was revealed, Rasulullah (sallallahu alayhi wasallam) said:

"By the one in whose Hands is the soul of Muhammad, there is no scratch from a twig, nor palpitation of a vein, nor a slip of the feet, except (that it occurs) due to a sin. And what Allah overlooks is more."

Allah Ta'ala states regarding these trials and calamities which are, in reality, "lesser" punishments:

"And verily, We will make them taste of the near lighter torment prior to the greater torment, in order that they may return (i.e. repent)" (32:21)

In the Tafseer of Ibn Kathir it is related that Hadrath Ibn Abbas (radhiyallahu anhu) said regarding the aforementioned verse:

"The near torment means diseases and problems in this world, and the things that happen to its people as a test from Allah to His servants so that they will repent to Him."

In the Tafseer of at-Tabari, it is related that Ibn Abbas (radhiyallahu anhu) said regarding this "lesser punishment":

"The calamities of this Dunya, its diseases (both

mental and physical), and its misfortunes (of all forms) with which Allah afflicts his servants UNTIL they repent."

These verses are general and apply to everyone, except the sinless (and virtually sinless) such as the Ambiya (alayhimus salaam) and Auliya (rahmatullahi alayh). The trials and tribulations of Ambiya (alayhimus salaam) and Auliya (rahmatullahi alayh), rather than cleansing their non-existent sins, serve to raise their ranks and also as an inspiration for their Ummah and future nations.

As for the rest of us who are sinful, we should reflect on the verses above, introspect, do Tawbah, and resolve sincerely to abstain from the sins which have caused trials and calamities to descend upon us.

Allah's Punishment is commensurate with the crime. The greater the crime, the greater the calamity.

Remember! Far far worse than sins is justification (Halaalization) of those sins, and even worse than justification of those sins is propagating your justification by which the doors are opened for others to also soothe their consciences while sinning. The trick of hiding behind scholars who legalize (Halaalize) doubtful matters does not work with this Divine Rule of calamities.

Humble yourself, repent and turn to Allah wholeheartedly, make proper amends (e.g. Rujoo'), adopt Taqwa (fear of Allah which leads one to abstain from all Haraam and doubtful matters), and you will experience first-hand the Help of

Allah and Deliverance from Calamities as guaranteed by Allah Ta'ala:

"Whosoever adopts Taqwa of Allah, He will make a way out for him (from difficulties), and He (Allah) will provide for him from places he (the afflicted person) could never have imagined." (65:3)

It behoves a servant suffering from disease, tragedies, pain, and the like, to sincerely search within himself, introspect deeply, and seek to make amends immediately, especially for those sins for which he has thus far obstinately refused to acknowledge as sins, before his pain and suffering are multiplied manifold with the arrival of the Greater Torment.

"And verily, We will make them taste of the near lighter torment prior to the GREATER TORMENT... (32:21)

YOGA

EXERCISES?

Q. I came across this fatwa approved by Mufti Zubair Bayat. Please comment. It seems Mufti Zubair Bayat always remains undercover while towing the UUCSA line. Is his fatwa correct?

The following question was posed to him:

QUESTION

There is a group of ladies in our area that have a woman trainer to come home and do exercises with them. This lady intends on introducing some other exercises with them that originate from 'Yoga'. I know that yoga originates from the Hindu culture, however they intend to use only the exercises/stretching techniques from yoga and not to practice yoga itself. There will be no meditation, humming and all the other aspects of yoga, just exercises. Will this be permissible?

A. This is acceptable, provided that the condi-

tions mentioned in the question are fully upheld and no other un-Islamic practices are found. (End of question and Bhayat's stupid baseless response)

Answer

The 'fatwa' of the bogus mufti of Darush Shaitaan (so-called Darul Ihsan) is flaccid and baseless. In the very first instance, this shaitaan in human form promotes female emergence from the home and participation in the public domain when their emergence for participation in even Salaat in the Musjid is strictly prohibited. Secondly, the jaahil encourages the stupid women to indulge in such lewdness which is the stepping stone to shirk. Only women with prostitute tendencies are so shameless as to indulge in the type of lewd Hindu shirik exercises taught by the Yoga science of shirk and kufr.

The exercises, even minus the shirki rituals

and shirki beliefs are shaitaan's way of laying his snare. A fish is caught by means of a bait. The shaitani bait for ensnaring the moron, lewd women into the trap of shirk is the exercises supposedly stripped of their shirki dimension. These exercises of Yoga are not purified of shirk. The dimension of shirk is latent and concealed by Iblees since these acts are the bait. By degrees, Iblees gradually tightens his grip and transforms the stupid women into mushrikaat without the jaahilaat even realising that their Imaan has been eliminated.

The agent of Iblees, namely, the jaahil from Darush Shaitaan, has long ago effaced his Imaan. He no longer understands the difference between Imaan and Kufr. These agents of Iblees generally prey on stupid women. Their intentions and motives are corrupt and immoral.

A FRAUD, DECEIT AND SCOUNDREL

In Kenya there is a man claiming to receive wahi from Nabi (sallallahu alayhi wasallam) via visions and dreams. To stop people from blindly following and also to make his madrasah committee understand, we request for answers to following questions:

- 1) What is the ruling regarding orders given by Nabi (Sallallahu alayhi wasallam) in dreams?
- 2) What is the ruling regarding this person who claims to receive wahi in the above manner from Nabi (Sallallahu

alayhi wasallam)?

3) What is the ruling of people who follow this man's wahi and person?

4) what is the ruling of those people who purchase a house for this person thereby aiding him to propagate his teachings?

Answer

This jaahil is another type of Musailamah Kath-taab. He is under the influence of Iblees. He is a fraud – a kaafir – a murtad. He must be booted out of the community. Whatever he claims is false and lies. Those who follow this deceit have fallen in his snare of kufr.

THE TRUE AALIM

Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) explained that the sign of a true Aalim is that he remains far and aloof of the rulers. He does not pursue the dunya and the ranks of the world. He is not pleased with the increase of his circle of students/mureeds. He does not derive pleasure from the accolades people laud on him.

On the contrary, the sign of an Aalim who does not practice in terms of his

knowledge, is that he becomes offended if someone comments that he is a lover of the dunya or that he has riya and pride.

This is the state of almost all the molvis and shaikhs of our current age. They are vastly offended when they are criticized for their haraam shenanigans. They hanker after 'respect' when indeed they are hufaalah (rubbish/waste matter). They are swift in

(Continued on page 10)

JUMUAH AND EID SALAAT DURING THE DEVIL'S LOCKDOWN

Question

Molvi Irfan Nauyock of Mauritius issued a fatwa that there is no Eid Salaah during lockdown because there is no Izn Aam in private properties. Is his fatwa valid? Must we abandon Eid Salaat? On the basis of this fatwa, we are to abandon even Jumuah Salaat since Ithn Aam is also a condition for the validity of Jumuah Salaat.

Answer

The honourable Molvi Irfan did not apply his mind correctly hence his erroneous fatwa. Firstly, private property does not negate *Izn Aam* (general permission to the male Muslim public to attend). The condition of *Izn Aam* does not hinge on Waqf property. As long as musallis have free access to the venue during the Salaat time, the condition of *Ithn Aam* is satisfied.

The 'fatwa' of Molvi Nauyock is a jumble of

confusion in which he sought to acquit himself like a mujtahid, hence he made a mess of the numerous narrations from the different Math-habs. He has no entitlement to resort to the variety of Hadith narrations on which the different Math-habs base their respective views. Furthermore, the vast majority of narrations does not even support the *Izn Aam* condition of the Hanafi Math-hab.

As a muqallid, he is required to remain within the confines of the Math-hab. Since he is a professed Hanafi muqallid, he had no right to indulge in a twaddle of excrescent citations which clearly displays cognitive dissonance.

According to the Hanafi Math-hab, even if the venue is not a Masjid, Eid and Jumuah Salaat will be valid with a minimum of four males (one to act as Imaam, and three

Muqtadis). We fail to understand the ambiguity of 'imaam' in the current context of Muslim life. If by 'imaam', the Molvi means 'Sultan', then he dwells in confusion. The Ummah today has no political Imaam, i.e. Sultan/King/Ameerul Mu'mineen. Jumuah and Eid Salaat have been performed by the Ummah since time immemorial all over the world in places where there was no Sultan. Thus, introducing the 'imaam/sultan' factor is a flapdoodle indulgence, and so is the issue of 'private property'. Eid and Jumuah Salaat are valid even in private property to which the Muslim male community is given access during the Salaat time.

It is extremely shortsighted, to say the least, to issue a fatwa for the abandonment of Jumuah and Eid Salaat solely on the basis of the rubbish lockdown satanism of the atheists. Assuming that

Eid Salaat is not valid in private homes in terms of the Hanafi Math-hab (although it is valid), then too, the imperative demand will be to incorporate into our Math-hab the method and view of the other Math-habs in order to safeguard this significant, important and vital Act of Ibaadat. We shall opt for the fatwa of the other Math-habs in order to guard the Eid Salaat and to prevent Muslims from forgetting this important Practice of the Deen. It is not permissible to allow an Act of Ibaadat to become antique and discarded.

It is absolutely ludicrous to set aside the Haqq of the other Math-habs for compliance with the satanism of the atheists who have ordered the devilish lockdown. When there is scope in the Hanafi Math-hab for borrowing from the other Math-habs during occasions of dire need, then it

will be imperative to do so, and not to abandon the Shar'i Hukm. However, as far as Eid and Jumuah Salaat are concerned during the satanic lockdown, there is no need for Hanafis to look askance to the other Math-habs in view of the fact that the condition of *Izn Aam* is satisfied even in private homes.

EID AND JUMUAH SALAAT DURING THE DEVIL'S LOCKDOWN REMAIN WAAJIB FOR THE ENTIRE UMMAH. WHEREVER MUSLIMS ARE ABLE TO PERFORM THESE SALAAT, THEY SHOULD EXECUTE IT WHETHER IN HOMES, GARAGES, STOREROOMS, OPEN AIR, ETC.

THE MAURITIAN FATWA IS CORRUPT AND BAATIL. IT IS SET ASIDE AS DRIVEL.

WOMEN AND GRAVEYARDS

Question

I was searching online for the mas-alah regarding women being prohibited visiting graveyards but couldn't find much. I thought I may find it on the old masaa-il of mar-

THIKRULLAAH

The Sahaabiyah, Hadhrat Yusayrah (Radhiyallahu anha) narrated that Rasulullah (Sallallahu alayhi wasallam) said:

(O Women!) Make incumbent on yourselves Tasbeeh, Taqdees and Tahleel. And count (these) on your fingers, for verily the fingers will be questioned and they will speak (on the Day of Qiyaamah)."

Tasbeeh: To recite Subhaanallaah. Taqdees: To recite Yaa Quddooso. Tahleel: To recite Laa ilaha illallaah.

hoom Mufti Ebrahim Desai, as their old masaa-il were normal in those days. However I didn't. Then I came across the following:

"From Ask Imam:

The Hadith you refer to is as follows:

"The Messenger of Allah cursed women who visit graves, those who built mosques over them and erected lamps (there)."

However, this refers to the time when the prohibition of visiting the graves was for everyone; male and female. This was later abrogated by the following Hadith:

"I prohibited you from visiting the graves, but (now) you may visit them."

Women are permitted to

visit a graveyard on condition: They are accompanied by a mahram. The accompanying of a mahram is meant to curb any possible fitnah.

The visit is a means of remembering death and conscientizing oneself of life after death and preparing for it.

Abdul Mannan Nizami, Student Darul Iftaa Chicago, IL, USA

Checked and Approved by Mufti Ebrahim Desai.

(End of fatwa)

Please advise and comment.

Answer

The fatwa is incorrect. The Hadith which the Chicago student cited and interpreted and which his teacher confirmed as correct, does not apply to both men and women.

The Hadith states with clarity that *women who visit graveyards are cursed*. Although men were initially prohibited from visiting graves, the specific hadith discussed here refers to only women. The prohibition and curse are directed in this Hadith to only women.

The later abrogation applies to the prohibition which had extended to men. This abrogation did not apply to women. When women were unanimously prohibited by the Sahaabah from attending the Masjid for Salaat, then by what corrupt stretch of logic can their visiting graveyards ever be permissible.

Ponder well! Rasulullah (Sallallahu alayhi wasallam) had permitted

women to come to the Masjid. At no stage did he prohibit them. Yet, the Sahaabah deemed it later imperative to prohibit them, hence the new practice of prohibition became the Sunnah of Rasulullah (Sallallahu alayhi wasallam).

But as far as females visiting the graveyard, leave alone any initial permissibility, Rasulullah (Sallallahu alayhi wasallam) proclaimed the severe stricture of *LA'NAT (CURSE)* settling on women who visit the Qabrustaan. In view of the severity of the punishment, it is HARAAM for women to visit the Qabrustaan. The fatwa issued by the student is corrupt and baatil.

THE TRUE AALIM

(Continued from page 9)

jumping to self-vindication, and they expect, in fact demand, respect from the masses. About them being *rubbish*, Rasulullah (Sallallahu alayhi wasallam) said:

"The Saalihoon (Pious Ulama/Auliya) are departing (from this world), one after the other in quick succession. Then will remain only GHUTHAA (RUBBISH) such as the chaff of dates/barley. Allah will have no care whatsoever for them."

NASEEHAT FOR THE FUSSAAQ MOLVIS

“Most of the Munaafiqeen of my Ummah are its Qurraa’.”

(Rasulullah—Sallallahu alayhi wasallam)

In the context of the Hadith ‘Qurraa’ refers to both qaaris and molvis/sheikhs.

Hadhrat Habeeb Ajmi (Rahmatullah alayh) said:

“I did not dream of being alive in such an era in which Shaitaan will deceive and play with the Ulama just as a child plays with a ball.”

Hadhrat Abdul Bin Rawaahah (Rahmatullah

alayh) said:

“The faasiq of the era of Jaahiliyyah had more *haya* (shame/modesty/honour) than the Ulama of our age.”

When someone asked Hadhrat Hammaad Bin Zaid (Rahmatullah alayh) for naseehat, he said: “

Fear for your name being recorded in the list of the Ulama (i.e. the fussaag, fujjaar and munaafiq ulama such as those who proliferate in this age).”

Hadhrat Wahab Bin Munabbah (Rahmatullah alayh) said: “Among Bani Israaeel were fussaag ulama. Most certainly there will be fussaag ulama in

this Ummah as well. Seek the protection of Allah from them. Be assured that (ordinary) people who will be cast into Jahannam because of their fisq will suffer lesser punishment than the fussaag ulama. Despite their acts of worship they will be cast into Jahannam on account of their *riya*.”

ZULM AND SABR

Hadhrat Fudhail Bin Iyaadh (Rahmatullah alayh) said that when Allah Ta’ala desires to present a gift to someone, then He appoints a *zaalim* (oppressor) over him. It is mentioned in the Hadith that when the oppressed one curses the *zaalim* (oppressor), then he has thereby taken re-

venge. That means, he is deprived of aid from Allah Ta’ala. Therefore, the best course of action when being oppressed is Sabr. Then Allah Ta’ala takes up the defence of the oppressed one.

Hadhrat Yahya Bin Muaaz (Rahmatullah alayh) said: “I love to refrain from seeking vengeance when I am being oppressed.”

ZULM-OPPRESSION

Hadhrat Ali (Radhiyallahu anhu) said that oppression is the consequence of one’s own deeds. In this regard Allah Ta’ala says: *“Whoever practices goodness, it is for himself, and whoever does evil, it (i.e. its consequence) is on himself.”*

The oppression on us by the kuffaar, is the consequence of the oppression which we wrought on ourselves by means of gross transgression, fisq and fujoor. Allah Azza Wa Jal utilizes the kuffaar to inflict some punishment on

us for our misdemeanours and treachery. Thus, when oppression or any calamity befalls you, focus on your own sins and understand that the calamity is a punishment from Allah Ta’ala. In this regard the Qur’aan Majeed states: *“Whatever misfortune befalls you is on account of what your hands have perpetrated, and He (Allah) forgives much (of your sins).”* That is, He overlooks and forgives. But when the point of no return is traversed by the sinners, then a measure of punishment is inflicted to jolt us into realization, repentance and obedience.

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forms are preformed anthocyanadins, much as vitamin A is preformed, whereas beta-carotene (provitamin A) still has to be converted, both often unsuccessfully. The rare immuno—modulating mineral, organic germani-

um is 8 times more concentrated in green tea than in garlic, otherwise considered to be a good source.”

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Mu-aasharat

The minimum degree of a beautiful *Mu-aasharat* (social relationship) is to refrain from causing distress and inconvenience to people. This is an integral constituent of the Shariah. Generally inconvenience to others is the consequence of carelessness. Sometimes it is the result of stupidity. However, if one always reflects, the incidence of errors will be reduced. Abstention from reflection (*fikr*) necessitates criticism (by the Shaikh) as it is warranted by *Is-lah* (reformation). (Hadhrat Maulana Ashraf Ali Thanvi)

BLACKSEED OIL AND EARACHE

A Sister provides the following remedy for earache:

Blackseed oil to remove ear wax and for earache

We drop a few drops of blackseed oil into the ear at night, placing cotton

wool in it so it does not run out. It tends to soften the wax after about 3 nights’ applications. The wax either runs out bit by bit or we use a piece of cotton wool to remove excess wax.

We do not insert or push the cotton wool deep inside the ear as it might get stuck inside. We also

don’t use ear buds because that pushes wax further into ear and it can puncture the ear drum. Blackseed oil works much better than sweet oil. The last time I used sweet oil, it clogged my ears and I could not hear anything. Also, the blackseed oil not only softens the wax, it also

relieves my ear from pain instantly when I have ear infection, Alhamdulillah. I have found it does not clog our ears. We do not go to doctors to have our ears syringed. The last time I went to a GP to have my ears syringed, she caused my ears to bleed and I had a lot of pain.

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 5)

agency where females counsel males. Is this permissible?

A. You are not in need of brains to understand the zina set-up of the NNB jamiat. It is haraam for men to seek counsel from the lewd women employed by the vile NNB jamiat. Even women should not seek counselling from these moron 'counsellors' who disgorge bunkum advices. These morons come within the purview of the Hadith which mentions that morons will seek counsel from morons, and both will be astray.

Q. According to the Shariah, how will SAHUC be classified?

A. SAHUC is a haram agency of Iblees. SAHUC is the reflection of the evil of the people who go for Hajj and Umrah merrymaking holidays. The people, in general, use umrah and hajj as a camouflage for their evil. Allah Ta'ala has given them wealth. Instead of contributing the wealth correctly in the Path of Allah Ta'ala, people squander it in haraam holidays. In the current climate it is not permissible to go for Nafl Umrah and Nafl Hajj. A corrupt community deserves a corrupt, rotten entity such as Sahuc to fleece them of their money.

Q. Is it permissible to prevent musallis from bringing savouries, samoosas, pies, etc. to the Masjid for iftaar?

A. They should not be allowed to bring savouries in the Masjid. Iftaar should be with only dates and water.

Q. Is it permissible for males to use a GHD hot iron to straighten their hair of their beards and head. I see many

huffaaz and even moulanas using a GHD hot iron to straighten their beards. A GHD hot iron is typically used by women to straighten their hair.

A. Men and women using this device of Iblees are under shaitaani influence. Their brains are vermiculated by shaitaaniyat, hence they seek to change the natural appearance which Allah Ta'ala has created for them. The Qur'aan Majeed describes all such evil tampering with natural appearances as *Taghyeer khalqillaah* (Changing the creation of Allah). The huffaaz and molvis who suffer with corrupt effeminate tendencies are fussiaaq. They should not be engaged to do Imaamate.

Q. In Witr jamaat a Muqtadi did not recite Dua Qunoot. Was his Salaat valid? Should he repeat his Witr?

A. The muqtadi who had not recited Qunoot in Witr does not have to repeat the Witr. His Witr behind the Imaam is valid.

Q. How should a missed raka't of Witr be performed?

A. The missed raka't of Witr should be performed as normal. That is, after the Imaam's Salaam, rise and perform one raka't. Recite Thanah, Taawwuz, Tasmiyah and Qiraa't in the raka't.

Q. One raka't of Taraaweeh is missed. How should it be fulfilled?

A. If a raka't is missed in Taraaweeh, perform the one raka't after the Imaam's Salaam. Recite the bare minimum of Qiraa't (Surah Faatihah and three short verses) to ensure that you link up with the

Imaam.

Q. Is it permissible to perform Tahyatul Musjid during Fajr time?

A. It is not permissible to perform Nafl Salaat during the entire duration of Fajr time. Tahyatul Musjid may not be performed.

Q. Can we name a child Jibareel, Israafeel and Izraaeel?

A. Yes, it is permissible to name a child Jibraeel, Israafeel and Izraeel.

Q. I had uttered kufr, but have repented and renewed my Imaan. Is it necessary to renew my Nikah too?

A. Yes, you have to perform a new Nikah and pay Mehr as well. The Nikah may be quietly performed at home.

Q. Is Salaat valid behind an imaam whose trousers is below his ankles? This Imaam leads the Taraaweeh.

A. Although the Salaat is valid behind the faasiq imam, those who have appointed him are guilty of committing a kabeerah sin. It is better to perform Taraaweeh elsewhere where the imaam is not a faasiq.

Q. I made niyyat of performing 10 raka'ts Nafl, but did not begin with it. What is the ruling?

A. If you merely made an intention, not a Vow (Nathr), then the Salaat will not be incumbent. Cancelling the niyyat before commencing the Salaat is valid. On the other hand, if one initiates even Nafl Salaat with Takbeer Tahrimah, then breaks it, qadha becomes Waajib.

Q. Is it permissible to abandon I'tikaaf to attend the burial of a mahram lady (mother, wife,

daughter)?

A. Only if there are no mahram males to arrange the burial, will it be permissible for one to abandon the I'tikaaf and make qadha of it. As long as there are other mahaareem to attend to the janaazah, it will not be permissible to abandon the I'tikaaf.

Q. Is it permissible for men to leave their womenfolk in charge of their shops while they (the men) spend the time in I'tikaaf?

A. Men who leave their womenfolk to run their business whilst they are in I'tikaaf, are evil. Their time in I'tikaaf is recorded as sin. They are of the *dayyooth* kind who shamelessly expose their wives and daughters to zina. Shaitaan has adorned for them their mock i'tikaaf while he ensnares the women into his trap of zina. These men are under the influence of Iblees.

Q. A man died as a result of an overdose of drugs. Did he commit suicide? What is his fate?

A. The fate in the Aakhirah is known to only Allah Ta'ala. The person who dies as a result of overdose of drugs has not necessarily committed suicide. His addiction caused him to take the overdose. We shall therefore not rule that he died by suicide.

Q. What is the status of Mushtabah (Doubtful) food such as commercial chickens?

A. It is incumbent to abstain from Mushtabah food. Rasulullah (Sallallahu alayhi wasallam) commanded abstention from Mushtabah. Commercially slaughter chickens are not doubtful. They are Haraam.

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